

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII.

JACKSON, MISSISSIPPI, FEB. 24, 1916

NEW SERIES, VOL. XVIII, NO. 8

KINGDOM BRIEFS

The Northern and Southern Baptist Conventions meet on the same date, May 17th; one at Minneapolis, the other at Asheville, N. C. One is as much as can be taken in.

Pastor R. B. Gunter is making good progress at Louisville on the \$15,000 church building. They have the best location in town and most of the money subscribed.

Dr. C. E. W. Dobbs resigns his pastorate at Key West, Fla., and will not enter another pastorate on account of advanced age. He was once pastor at Columbus, in this State.

The book editor of the Methodist Episcopal church says, "Not in fifty years has there been such an outbreak of anti-Christ in theological literature, both in this country and in Europe." The Dragon is unchained.

Pastor W. I. Allen writes, "I am going to get all my people to renew and some new subscribers. We just need to take hold of this matter as earnestly and seriously as we take hold of our other work and then our people will consider it more seriously. You can count on me to do my best."

The Watchman-Examiner estimates by geometrical ratio that the chain prayer letter costs in postage alone by the eighth round more than \$5,000,000. What an expensive superstition for which there is no return! If it could only be utilized to send the gospel and heal the sick and teach the ignorant. The devil is an expensive nuisance.

A young man who was being examined for the ministry gave an unsatisfactory statement of the doctrine of election. Some of the brethren were doubtful about recommending him until one of them assured the rest that he would believe in it all right after he had held a few protracted meetings. A protracted meeting, a real evangelistic spirit will help many preachers to keep their theology on straight.

T. J. Moore's enlistment work led him to Taylorsville, Cohay, the new Eastman-Gardner camp, and Mize, last week. He is well pleased with the outlook on those fields. Pastor Allman seems to have things well in hand at Mize. Cohay and Taylorsville are about to join hands with Mendenhall in bringing a fine ex-Mississippian back from Kentucky to be their pastor. "So mote it be." You need not tell his Kentucky folks, but Rev. R. L. Wallace is the man they are after.

HONOR ROLL OF CHURCHES.

From the following churches, clubs of ten or more subscribers at \$1.50 each have been received up to the time of going to press:

Jackson, First and Second (S. R. Whitten and others).
Tupelo (J. S. Berry).
Durant (W. J. Harvey).
Summit R. F. D. (G. W. Gates).
Bellefontaine (J. S. Dorroh).
Florence (Wayne Sutton).
Charleston (J. R. G. Hewlett).
Hernando (W. C. Boone).
Gloster (G. S. Dobbins).
Mt. Olive (C. W. Orrick).
Georgetown (J. G. Gilmore).
Ingomar (E. L. Brown).
Kilmichael (J. F. Mitchell).
Hathorn (J. R. Carter).

Beside the above, Brother J. R. G. Hewlett, of Charleston, has sent in a second club, and Brother C. L. Wilson, of Magnolia, sent in a club of four at \$2.00 each. If by inadvertance any have been omitted from the above list, correction will be made when our attention is called to it. A complete honor roll of churches will appear in our next issue.

Monday morning's Memphis paper gave more than a column of news space to a Knights of Columbus meeting in that city, consisting largely of a sermon by the priest in charge. No objection to the report, but we commend the zeal and tact of this organization and the Catholic church in getting themselves advertised. But it did look singular to see the headlines, "Urges K. C. to Stand for Good Citizenship" and then to read in the body of the article, "The first consideration of every Knight must be a profound, real and uncritical sympathy with the church." "A Knight is careful that his views and opinions are always atune with the ideals and traditions of the faith." "The propagation of the faith, the defense of His church—this is the first and foremost and paramount duty of all, but especially of the Knights of Columbus." These statements leave no room for doubt as to where Catholics stand in their ideals of allegiance. Their theory of religion, their putting the church for God, makes it forever impossible for them to be loyal citizens. The actual report referred to is a contradiction of the headlines in the paper in which it occurred.

It is said that Chas. H. Randall, of California, is the only man in Congress who was elected as a prohibitionist. It is pretty sure that no man from Mississippi could be elected to Congress who should announce that he is opposed to prohibition.

The twenty-ninth day of this month is an extra day in the calendar. The First Baptist church at Detroit has decided to give it to the Lord—that is, give the time or its value in money. That is good as far as it goes. Why not give them all to Him?

That church or denomination which spends its time assiduously attending to its own business, while others are running up and down the earth trying to get all to unite, will do the most service for God and man and find itself far in the lead when all the palaver is past.

Brother G. S. Dobbins writes us that it has been necessary for Mrs. Dobbins to go to New Orleans for special medical treatment. We hope that Mrs. Dobbins' recovery will be rapid. She is the helpmeet of one of our most earnest workers and one of the best friends of The Baptist Record.

The Journal and Messenger hardly knows whether to speak favorably or unfavorably of President Wilson, and so it does both in the same breath. He is a man that commands respect and admiration for his good sense and virility. But he is a Democrat. Our worthy contemporary is like a boy with his mouth full of hot pudding—it is too good to spit out and too hot to hold in comfort.

Great care is taken nowadays to make the acoustics of a church house as nearly perfect as possible, and when the effort has been successful, they tell you the house is very easy to speak in, that the preacher can be heard easily in every part of the building. This is exceedingly gratifying, but there is such a thing as spiritual acoustics in a church, such a condition as makes it easy for one to preach and his voice and message to penetrate every part of the community, and stir the hearts of all the people. This is when the lives of the Christians who compose the church are responsive to the word and reproduce its truth like resonant music in their conduct, when they tremble at His Word. Every preacher is immediately aware when the spiritual acoustics are good. Then it is easy to preach. But there are places where it is like sounding brass or a clanging cymbal. Paul says of the Thessalonians that from them had sounded out the word of God because their transformed lives gave it a vibrant appeal and triumphant note.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Love lightens the load.

Faith strengthens the arm.

The best offering we can make is that of obedience.

Raising a row in church is a great deal easier than raising the revenue for the church.

We want to put The Baptist Record on trial next week as an efficiency agent in mission service proving its value to kingdom interests through a special issue for missions. Nothing startling or new, but everything of urgent importance.

Special Mission Issue.

For nearly a month we have been working through the leaders in the various associations making out a suggestive apportionment for the churches of the State for home and foreign missions. This is in line with the action of the Southern Baptist Convention which adopted a resolution concerning such an apportionment and it is also in line with the action of the State Convention which adopted in the report of the Convention Board last year a suggestion concerning a budget system for our work.

In this special issue of The Baptist Record we are going to give the results of our labors. There will be printed by associations, the budget for the association and the suggested apportionment for each church in the association. The amounts suggested are what the leaders in the associations think the churches ought to give. Let every pastor purpose in his heart that he will have his church do what is asked of it; let every member purpose in his heart to do his part.

Pastoral Responsibility.

The pastor's job is a big one. His position is unique. He stands as God's representative in things belonging to the kingdom, as undershepherd to the Lord's flock. A pastor said to me the other day that the viewpoint of the pastor was broader than that of any man representing a special interest, in that the pastor has to look after all the interests. This is the ideal. Would that it were always real. But is it not true that sometimes in attempting to look after all the interests of the kingdom the pastor fails to get a clear view of any of those interests? From now until the first of May is home and foreign mission period. Can a pastor take too wide, too deep, too long a look into these interests? Is it not the business of the pastor to get his people to see these interests as Jesus views them as far as possible? Is missions really the supreme task of the church? Can a pastor be called faithful to his Lord and to his people who does not do all within his power to get his people to see the missionary enterprise as Jesus viewed it? What is the test of loyalty to Jesus? He says if ye love me ye will keep my commandments. What is His supreme command to His people? It is "Go ye into all the world and disciple the nations." To the churches of Jesus Christ has been committed the gospel of the kingdom, the charge is carry it into all the world, the test of the faithfulness of the churches of the Lord to His commands is found in their obedience to this command. Hence the church that refuses to "GO" dies. As a kingdom leader, as a steward of kingdom interests, the test of the faithfulness of the pastor is found here. Mark the anti or omissionary pastor, he drops into a little place. There is a big place for every kingdom servant, but that place is in kingdom service. Christ calls us to world-conquest.

State Sunday School Convention.

The Sunday School and B. Y. P. U. Convention meets with the First Baptist church, McComb City, March 14-15. The programs are just off the press and are being mailed out.

Under "Who's Who on the Program" we have the following:

Music.—The Clarke College Quartet, Newton, Miss., will have charge of the music. They need no introduction to a Mississippi audience. The Misses McGee, of Baldwin, Miss., will render special songs during the convention.

Dr. W. T. Lowrey, Mississippi's foremost educator, will preach the convention sermon. Enough said.

Dr. E. E. Dudley, of Hattiesburg, will have charge of the closing period each noon-day, for the great inspirational services. This means mountain-top experiences.

Dr. A. T. Robertson, of Louisville Seminary, will be with us for four addresses. The mention of his name should bring Baptists from every corner of the State. The program committee deems itself fortunate in being able to give the people of Mississippi this great opportunity.

Mr. Arthur Flake, B. Y. P. U. secretary east of the Mississippi river, is beyond question the leading B. Y. P. U. spirit in America. He is one of our own number, but we are fortunate to secure his services.

Those of our own State workers on the program are as good as can be had anywhere. In the number are leading pastors, superintendents, teachers, and B. Y. P. U. workers.

Ladies every year report their plants, taking them out of smaller jars and putting them in larger ones, and supplying them with new and fertile soil. Not to do this is to stop their growth, to take away their freshness and vigor and finally to cause them to perish. Trees that have grown thick in a row and been grafted must be transplanted to give them space for growth and a chance to bear fruit. Unless this is done they are dwarfed and hardened into unfruitfulness. So Christians need a new and larger horizon and field for service than merely interest in their local church. Many who started out well and seemed most promising, after a while, lose interest and begin to drop out. The trouble is they need the new vigor and life that comes from operation in a larger than local field and to be nurtured by spreading their roots wider than their own immediate community. The larger life of the denominational interest and work is needed; the co-operation activities of all the denominational institutions for philanthropy and education and missions. This is possible to them only as they read the denominational paper. They have failed to heed the command, "In your faith supply courage and in your courage knowledge."

You have probably seen a young tree bound about by a cord or vine or band of iron until its very growth makes the cord cut into its bark and shut off the supply of life-giving sap. Not only is the life thus hindered, but the tree is weakened until a sudden gust of wind snaps the tree in two. So have you seen a man whose spiritual life was hindered by the restraint of the love of money. He can't spare two dollars to put the religious paper into his home and his life. The life-feeding currents of kingdom knowledge are kept from him; he is weakened by this restriction on his natural spiritual development and when some unexpected temptation strikes him he is broken in his life and forever limited in his usefulness. Many a man is choked to death by the tightening of his purse strings. Put your money where it will do the most good and fit you to do the most good.

MISSISSIPPI COLLEGE TIDINGS.

Our glorious meeting has just closed. Brother Zeno Wall, of Columbia, did the preaching. There were seventy-one additions to the church. The gospel was preached in all its simplicity and power. Brother Wall has no clap-trap methods of getting people into the church, but he brings the gospel without frills to open hearts and receptive minds. He believes that the "Divine truth is the power of God unto salvation to everyone who believeth." This he told so simply and beautifully that even little children understood and believed. Back behind all of his messages you can feel the heartbeats of a man who has a trysting place with his Heavenly Father, and because of this close relationship and intimacy to the source of all good and all power, he won all hearts to him. Never before did I see such a large audience give such rapt attention to a speaker twice a day for two weeks. So greatly did he make his impress on us; so profoundly do we believe that he is God's man, doing God's work in God's way that at the close of the meeting we unanimously and enthusiastically extended him the call to be our undershepherd and leader here at this historic old church. We feel that he is the man to help us properly train and mold aright the boys and girls who come here. We pray that he shall be impressed to come.

At the same meeting Dr. J. W. Provine, Mr. A. C. Powell and Prof. J. T. Wallace were appointed as a committee to see about the erection of a pastorium.

Rev. C. M. Morris, of Sumrall, Miss., and an alumnus of the college, brought his son, Lawrence, up this week and entered him in the Freshman class. We had three other new students this week, two of whom were from Alabama. Mississippi College does not confine her activity to any State, to any country, to any continent, but she takes all who will come and does her best to train them for efficiency and service.

W. A. Sullivan, who finished the junior work last year, and who has been out this year teaching and preaching, and in the meantime, has become a benedict, was here accompanied by Mrs. Sullivan this week. He is planning moving here soon, and just as soon as his school closes, will enter college again. Mr. Sullivan is one of our very best men. He it was who brought much honor to his college last year in the winning of the fifty-dollar gold medal in the State Oratorical contest. He will take his degree next year.

Those of us who were in Jackson last week when the prohibition fight was on in the Legislature, could not but have our faith strengthened in old Mississippi College, when we saw her men fighting so valiantly for a righteous cause. It was my pleasure and privilege to sit in the gallery of the Senate while the question was under discussion. A cause never had an abler leader than did the cause of prohibition on that day in the person of Will Whittington. He was complete master of himself, of his subject and of his opponents. I said to myself that if he, alone, represented the sum total of the production of this great institution, then the sacrifice and the labor of the men who have made her existence possible, have not been in vain. After Whittington's speech, L. C. Franklin, one of our recent graduates, still in his twenties, arose and delivered a masterpiece against liquor and the liquor traffic.

Brethren, do you believe in putting this kind of stamp on all of the Baptist boys, especially in our good old State? Then, if you are a minister, preach to your people on Christian education and turn all the young men of your congregation toward our Christian college. If you are a teacher, talk to your boys who are going away to college, and send us their names that we may put some literature in their hands. If you are a layman, send us your boys and influence your neighbors to send their boys along with yours. Within the next fifty years, let us sow this State down in strong men who will stand for God and the right.

D. M. NELSON.

Clinton, Miss.

THE FIELD GLASS

REPORT OF W. M. HARRIS FOR YEAR 1915.

During the past year the most of my attention has been directed to the work in four different centers, in each of which we have a day school and in three of which we have rented chapels. Three of these places are in the country to the south and southeast of Kaifeng and the fourth is in the southern suburb of the city of Kaifeng. In trying to reach these different country stations and the market towns around them I have adopted the plan already in use in Chengchow and the surrounding country of having a spring and an autumn evangelistic campaign. In the summer the country people are busy gathering their crops and doing farm work, but work can be done then as well, though not so effectively as in spring and summer.

We had had these campaigns in ten or more places, spring and autumn, staying in each place about a week and working the surrounding country. A good part of the time I have been with my evangelists and colporters as they have been in these places, although the distances from Kaifeng average over thirty miles. Besides these special efforts that we have had, we have had the evangelists in the chapels preaching and working with those who are interested, besides visiting fairs and markets, preaching and selling tracts and Scripture portions.

Evangelists that are thoroughly reliable and consecrated are difficult to obtain from the outside as other Baptist missions can find use for their best men. Our interior mission is so young that we have not had time to develop many strong leaders, but we have some now that are giving evidence of earnestness and enthusiasm. The work of the Bible classes each summer and winter in training men for the work of preaching and general Christian work is of invaluable assistance to the mission. I spent two months of the year in this work, a month last January and a month this December teaching the Old Testament and singing besides preaching and lecturing to them on their problems. This December we enrolled nearly fifty and the number of those coming is constantly increasing. Owing to various causes I have had difficulty in retaining helpers—some have proved unworthy and one has taken tuberculosis and still another has had to return to Chengchow. This has been a hindrance to the work which needs constant and sustained effort to get the best results. All of the work is of a pioneer character in districts where comparatively little is known of Christianity.

After working three years in Nan Kwan, we baptized the first Christian there this past year, Mr. Peh Yuan Chi. He is a silversmith and his employer threatened to discharge him if he persisted in joining the Christian church, but he went on, despite this threat, and was baptized and finally his employer was prevailed upon not to turn him off.

There are about fifty pupils enrolled in the various day schools at the stations that are under my charge. In two of the stations we have teachers that are fairly satisfactory, but in the other two the teachers are not so good. In these day schools the teacher is the key to the situation. At present we are making an effort to standardize these schools that they may link on to our higher schools in Kaifeng. At present I am supporting a student in the girls' school and another in the boys' school in Kaifeng, out of my own means.

During the year I have preached a good number of times in Kaifeng. If present indications count, the year 1916 will be one of the best years that I have had in China, both as to effectiveness of the work and in the progress made along

all lines. I now have two evangelists that I feel are reliable and trustworthy and both of them are the products of our own work. They are eager to learn and make progress. Pray for them and that more may feel the call to this work of giving the gospel to their fellow countrymen.

Kai Feng, Honan, China.

RESOLUTIONS ON RESIGNATION OF REV. J. B. HUTSON.

Whereas, our brother, Dr. J. B. Hutson, who for thirty-five years has been a member of the Foreign Mission Board and for fourteen years has been its honored president, has offered his resignation on account of impaired health;

Therefore, be it resolved—

1. That in accepting his resignation, we express to Dr. Hutson our deep sorrow over the necessity which has caused him to take this step and we pray that he may have many years yet and his accustomed success in his great pastorate.

2. That we record here our profound appreciation of the able services Dr. Hutson has so unreservedly given to the board. His interest never flagged; his promptness and faithfulness to his office were an inspiration to all, his calm judgment gave helpful direction to the affairs of the board; his poise in presiding lent dignity to the meetings, and his good humor eased them skillfully over any difficult places. In it all there was a spiritual quality which kept prominently before the board the character of its great task.

3. That a copy of these resolutions be spread upon the minutes of the board and a copy forwarded to Brother Hutson.

MISSISSIPPI BAPTIST SUNDAY SCHOOL AND B. Y. P. U. CONVENTION.

The Mississippi Baptist Sunday School and B. Y. P. U. Convention will meet with the church at McComb, March 14-17 at 7:30 p. m. The convention sermon will be preached by Rev. C. T. Tew, of Greenville, or by his alternate, Rev. R. L. Gillon, of Gulfport, on Tuesday night, March 14.

The program committee has prepared a great program. Some of our best workers are on the program.

Every school and B. Y. P. U. in the State is expected to have a representative.

A rate of one and one-third fare has been granted by the railroads on the certificate plan. When you buy a ticket, paying full fare to McComb, take a certificate from the railroad agent. This will entitle you to return for one-third fare. Be sure to get a certificate. If your church has no school, send one of the members of the church.

MARTIN BALL, Secretary.

Clarksdale, Miss.

IMPORTANT NOTICE.

Let all delegates who contemplate coming to the State B. Y. P. U. and Sunday School Convention, to be held at McComb, March 14-16, please send their names to the undersigned, in order that arrangements may be made toward the proper entertainment of the same. It is very desirable that all names be sent in at least one week previous to the meeting of the convention.

A. K. GODBOLD,

Chairman Committee.

McComb, Miss.

THE LAYMAN'S HOUR.

In providing for the \$7,000 of the home and foreign mission debt allotted to Mississippi, the Baptist men have an opportunity to demonstrate their capacity, provide for an emergency, and secure for themselves the blessing that attends noble service.

J. E. Sweaney and his committee have made an equitable apportionment of this amount among the different sections of the State and the sum is not burdensome for the men of each community. A little prompt and vigorous action on the part of the local men selected in the churches, under the direction of district leaders, will bring success. This fund is to be extra and to be secured without any public collections.

What community will win the distinction of finishing this job first and announce their triumph in the Record? I am just back from a conference with the Baptist men of Richmond, Va.; they have undertaken \$5,000 and hope to have it in hand in a few days; the men of the First church have gone beyond \$1,000.

Little Maryland has already sent in more than half of the \$3,000 assigned to her and hopes to have the rest very soon. Baptist laymen of Mississippi, "will you not quit yourselves like men" in this hour of crisis?

J. T. HENDERSON,
General Secretary.

NATIONAL MISSIONARY CONGRESS.

Washington, D. C., April 26-30.

The men's National Missionary Congress to be held in Washington, D. C., April 26-30, under the direction of the Laymen's Missionary Movement, will be one of the most momentous religious gatherings since the World Missionary Conference in Edinburgh in 1910. It will be the climax to the series of great conventions of the National Missionary Campaign now being held in the leading cities of the United States.

All the important foreign and home mission agencies are making preparations to participate actively in the Congress. Missionary leaders regard the gathering as a potential event. The assemblage will face new world conditions of opportunity and need and is expected to exert a profound influence on the missionary activities of the next ten years.

The arrangements for the congress are being made by the Laymen's Missionary Movement. All the sessions will be held in the beautiful Memorial Continental Hall, Washington, opening Wednesday evening, April 26th, and closing Sunday evening, April 30th. The congress will be a deliberative body and the delegates, limited in number, have been allotted to the various Protestant religious denominations upon an equitable basis. Each denomination is selecting its own representatives and delegates are registering from every part of the United States.

Among the outstanding leaders of Christian activity and thought who have accepted invitations to speak at the congress are John R. Mott, Robert E. Spear, Dr. Shailer Mathews, Dr. W. D. MacKenzie, Bishop Francis J. McConnell, George Sherwood Eddy, Raymond Robins, Silas McBee, Dr. John F. Goucher, Ex-Lieut.-Gov. A. J. Wallace, of California.

Application for membership in the congress should be made at once to the missionary agencies of the religious denominations or to the Laymen's Missionary Movement, 1 Madison avenue, New York. The registration fee is \$5.00 and should accompany the application. The congress will be self-entertaining. Detailed information concerning hotels, rates, etc., will be sent to all registered delegates.

Only thirty-four per cent of the students of Brown University are said to have come a distance of over fifty miles. This is an argument for more schools. See?

The Baptist Record

160 East Capitol St. Jackson, Mississippi
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— by the —

Mississippi Baptist Publishing Company

P. I. LIPSEY, Editor

Publication Commission:

J. T. Christian, D. D., President; G. S. Dobbins,
Th. D., Secretary; E. P. Trotter, D. D.; R. L.
Motley, D. D.; W. H. Morgan.

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

BEGINNING RIGHT.

It may be a late hour in our program to speak of beginning on our home and foreign mission campaign, and yet all indications are to the effect that most of our people have not started in the making of their offerings to these objects. We would be in the line of apostolic succession if we began a year ahead, for Paul says, "I glory on your behalf that Achaia hath been prepared for a year past, and your zeal hath stirred up very many of them." But even those who had thus started a year ahead, with their plans and subscriptions and budget, needed to be brought face to face with the present need, "that our glorying on your behalf be not made void," lest possibly we should have boasted too soon and you should be content with your budget and fall down on the execution of it, but that you should complete the doing.

We need right now to begin with

Tracing the Facts.

The Foreign Mission Board has men and women who have applied and been approved to be sent out to places that are appealing for reinforcements, when the harvest is great and laborers are few, where the grain is ready for reaping and rotting in the fields. These men and women are not asking for large salaries, but asking for the privilege of going on the modest salaries that are now paid to missionaries. Is there no call of God in these facts? When the Holy Spirit said to the church at Antioch in Syria, "Separate me Barnabas and Saul for the work wherunto I have called them," * * * "they sent them away." Somebody today must be too dull of hearing, too much engrossed with the world to hear the voice of the Spirit or they are quenching the Spirit. That the sending implied some manner of support is shown by Paul's statement in the first letter he wrote to his converts, in which he said he robbed other churches that he might preach to them.

Another fact is that we are not only failing to send out new missionaries, we are failing to support those already gone. The Home Board announced recently that they had already borrowed \$215,000 for this year's work and had been informed by the banks that they were near their limit. This is a sad commentary on somebody's unfaithfulness and the blame for it seems to be pretty widely distributed. In Mississippi we have been actually losing ground in our home and foreign mission work. These things are enough to make all of us serious, and to bring us

To Our Knees.

Here is where we should have started and ought to have staid. The amount of praying in public for the work of missions is pitifully meager, and it is doubtless fair from this to

estimate how much is done in secret. We have gotten far from the command, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost part of the earth for a possession." The mission enterprise was born in prayer. "As they ministered to the Lord, and fasted, the Holy Spirit said, 'Separate me, Barnabas and Saul, for the work wherunto I have called them. Then when they had fasted and prayed and laid their hands on them, they sent them away.' It will mean a new day for missions when our people get down on their knees before God to seek the divine power. The present writer can testify that the times of missionary revival in his churches was when a week was given by the people to special prayer for these objects. They were times of joy, of awakening and large advance in giving. Our prayers would need first to take the form of confession of neglect and the sin of covetousness and worldliness, seeking forgiveness from God and a new consecration to His work.

There is needed, too, a season of

Instruction from the Word of God.

If you will turn to that thirteenth chapter of Acts, the birth place and birth hour of foreign missions, it will be seen that behind that advance step was a period of strenuous teaching. There were five men whose names are given who are spoken of as "prophets and teachers." That is a fine combination, not simply a galaxy of names, but the combination of "prophet and teacher." There are prophets that are not teachers, that do not really teach you anything, that do not leave behind any permanent deposit of edifying truth. And there are teachers that are not prophets. They have no vision and no passion. The mission study courses have done much good, but they have not done what they might for two reasons. The men who teach them are often mere machines going through a lesson without life. The other reason is that the books themselves treat of the things that are incidental rather than essential. They are good religious travelogues, giving the geographical, commercial, social and religious conditions, but we need one that sets forth the Bible doctrine of missions. But even that would not relieve the pastors and other workers in the church from preaching and teaching the people the truth on this subject. Now is the time for such a campaign and pastors will need to put themselves in it and preach out of hearts and heads that are full of it. "Can these dry bones live?" Yes, if we will pray for the Holy Ghost to be breathed upon them and prophecy to them. God and His Word are sufficient. A messenger is needed in the pulpit.

THE SIN OF LYING.

Lying is the commonest sin of all sins—and the most ruinous. More people lie than commit any other one sin. It can take more shapes, sizes, colors and qualities than any of the rest. It generally enters into all the rest, either in denying their existence or seeking to justify their commission. When a man commits any other sin he is usually prepared to lie about it. The devil is the father of lies, but it has a great many mothers. Plenty of people seem willing to mother it.

There is nothing more difficult than to plumb the line of absolute truthfulness in everything that is said. The temptation to alter, to modify, to exaggerate or twist the truth in some way comes to every man who is trying to be honest, and to some of them at least every day. This sin seems universal not alone in our day, but in other days. Job speaks of his generation of wicked men as those who go astray from their mother's womb speaking lies; and David in his time, under provocation, said that all men were liars. The tendency still manifests itself very early, and this is not to be wondered at since a majority of parents adopt the method of misrepresentation in the effort to control the children. Every lying device from the "booger man," the "bad man," the "big dog," or any

fictitious object to frighten the youngsters into submission, is employed by parents of weak wills and weaker morals. There is probably not one day in ten which passes without your hearing some one telling something which you know is not in strict harmony with truth and which you are persuaded he is aware of. It is one of the most painful experiences which you are helpless to correct without a fight or permanent alienations; and then you haven't remedied it. This pseudomania is the most common form of moral insanity.

But the most heinous form of lying is the Annanias variety, that which is done in connection with religion, which Peter denounces as lying to God. This covers a wide range, from the fictitious reasons for not being a Christian and falsehoods about not going to church to lying out of paying God what we pretend to pay or what we are in duty bound to pay. When a man says he is not a Christian because of the inconsistencies of others, he is at least a first cousin of Ananias. When he scratches his head to hunt for some excuse to give for not being at church when he ought to have been there, he belongs to the Ananias Club. When he makes excuse for his covetousness and failure to pay by pleading inability when he has money in the bank, he has lied to the Holy Ghost. If he excuses himself because charity begins at home and he must provide for his own or some dependent relatives he is brother-in-law to Saphira. If he says he is giving a tenth or "more than a tenth," when he has no account with God to prove it, he is twin brother to Ananias. If he says he is giving the "widow's mite" when he is not giving all his living, he is either deceived or deceiving. When he says he has given all he is able, he is in danger of the judgment. If he declines to perform any religious duty by saying he can't, when he means he won't, he is dangerously juggling with the truth. There is nothing that multiplies so fast as pestiferous microbes, flies and the brood of Ananias. Let us see to it that our lives and churches are thoroughly disinfected and rendered spiritually sanitary by the truth of God and the grace of our Lord Jesus Christ.

NEWTON BIBLE CONFERENCE.

For many years this has been an established and helpful institution. It was the writer's privilege several years ago to participate in one under the superintendence of Pastor T. J. Miley. Since then it has had many good sessions, lasting the larger part of a week. This year there were about thirty preachers in attendance, the meetings being held in the mornings at Clarke College, where the students attended in a body, in the afternoons and evenings at the church where there was also a good attendance from the town. Dr. R. A. Venable has few equals in ability to bring out the meaning of the word by helpful exposition. He is a student and a thinker who is not content to live on the surface of things, but goes to the heart of them. He gave a series of expositions of the gospel of John, morning and afternoon. Brother J. E. Chapman, mission secretary of General Association, gave two addresses on Bible finance which plumbed the line of Scripture. Brother T. J. Miley, still held in affection and honor where he was once pastor, gave an address on the churches' commission. The editor was privileged to speak in the mornings on "The Baptist Message" and in the evenings to give a series of expositions of the Epistle of James. Pastor Bostick, who by his energy and magnanimity, had made the conference possible, pronounced the meeting a great success. Brother T. J. Moore, the enlistment missionary for South Mississippi, gave a helpful common sense plan for operating the finances of the church. The last night our Sunday School evangelist, W. E. Holcomb, came in and told how the organization of Sunday School conventions is to be carried into effect. All visitors to the conference were hospitably entertained in the homes of the New-

ton saints. The writer cherishes the pleasure he had of being in the homes of Brother and Sister Ollie Walton, of Pastor Bostick and Prof. Still.

"RENDER HONOR TO WHOM HONOR IS DUE."

In The Baptist Record of February, 10th you credit me with making a most heroic utterance, when another is entitled to the honor. Bear with me and I will give you the story:

This concerns Company K of the 19th Mississippi Infantry, when engaged in the Seven Days' Battles before Richmond, Va. On the hill side bounding Beaver Dam creek, the regiment arrived during the night. We stacked arms and were commanded to rest. Sleep was never sweeter to tired soldiers. We slept, not dreaming of what would sound the reveille—whether bugle, drum or cannon. The rattle of Federal muskets called some to arms, while for others it was a requiem, for they slept on into death. When the battle was over the regimental flag was on the ground, the flag bearer having been slain. Major Mullins, who was in command of the regiment, came to Company K and called to Jim Moser to take the colors. Jim's reply was, "Major, every man that has carried our flag into battle has been killed, and I had rather not carry the flag." "True," replied Major Mullins, "but we must have a color bearer, and if you will carry the flag, a brave soldier will carry it." Jim hesitated for a moment, and then said, "Let me tell the boys goodbye, as I will be separated from my company when carrying the flag." He took each by the hand and calling each by name, said, "Goodbye, follow the flag." I was standing at the head of the company and was last to receive his final message. With his arms around my neck, and tears on our faces, he said to me, "Write to mother and tell her how I fell!"

A hurried march brought the command to the first Cold Harbor battle. Two efforts had been made to dislodge the Federals before our arrival. General Wilcox was in command of the brigade, if not of the division. Line of battle was formed. General Wilcox called to Jim and pointing to an eminence occupied by the Federals, said, "Jim, the command, 'double quick, charge,' will soon be given. You plant the flag on that hill now held by the enemy."

The command was given. Jim moved forward as commanded. The line hesitated. Men knew that death would halt many in the charge. Soldiers would start and then wait for others to come up. Thus the lines wavered, while Jim with his face toward the hill was leading bravely on. Some one called aloud, "Jim, bring the colors back to the lines." The immortal words, "Bring the lines to the colors, for the colors are going to where they were ordered," sounded back to the lines. There was no more wavering or hesitating by the lines. The lines followed the flag. The lines met deathful volleys from the enemy's guns. The flag fell. The shortened lines rushed on. The Federals fled. Firing ceased. Comrades who were in the front embraced each other and inquired for the missing. Jim was soon found. His hands held the flag staff. No human hands could have more carefully wrapped the flag around his shattered head. We said "Peace to his ashes!" "Glory for his name!"

My application of this heroic life is this: The Captain of the Lord's army has commanded his color bearers to carry the gospel of salvation to the uttermost part of the earth. The lines of the army have hesitated and wavered, while some have called to the hesitating lines, "Bring the lines to the colors, for the colors are going where they were ordered."

It was my pride to soldier with Jim. It is my joy to be numbered with the Lord's host, which is taking the banner of salvation "to the uttermost part of the earth."

L. R. BURRESS.

Jonesboro, Ark.

REDEEMING THE NEGLECTED CHRISTIAN GRACE.

Sermon by G. W. Nutt.

Text, II Cor. 8:7 (Harmony Ass'n.)

There are few churches that are in a more disorderly condition than was the one at Corinth. You notice they were quarreling over preachers, permitting a gross social evil to prevail and going to law with each other in the heathen courts. But after considering all their demerits, we find by studying this text that the Corinth church possessed some merit that would be very helpful to some of our churches today to imitate.

1. This church abounded in faith. One of the essentials of our church work today is faith; we are like Christ told His disciples, "Ye are of little faith," when it comes to doing our Master's work, we have not the faith in our great Captain as we have in our great President, to manage the affairs of our great government. Then this church abounded in utterance, another necessary element in our churches, when there are propositions to be considered it is sometimes embarrassing to the pastor because there is no one in the body who will open his mouth on the subject but when conference is over, there they are very free to express themselves as to what ought to have been done. Of course, it is not a good idea to have too many Aarons in the church, but we do need some spokesmen to discuss the movements in an intelligent way, so the

TELEGRAM.

Richmond, Va., Feb. 19, 1916.

Baptist Record,

Jackson, Miss.

Our great Sunday School Board gives additional twenty-five thousand dollars to Judson Centennial fund. This act puts success within reach if our people will pull themselves together for heroic effort in closing days of the campaign. Let no man falter. If ever you intend to help, you must do it now.

T. B. RAY.

congregation will be acquainted with them.

Then again this church abounded in knowledge; a long ways ahead of a great many churches in this day. One of the most needful things in our church work today is information, and the saddest thing about it is a great many are perfectly satisfied in their ignorance. One of the hardest problems with this pastor has been to arouse an interest among his people to get them to subscribe for our denominational literature in order that they may inform themselves as to our church work. I dare say that there are not half the Baptists in our State Convention that could name the secretary of our State Convention Board, or the editor of The Baptist Record. Knowledge about our Master's business—we need it, brethren, very greatly.

Then the Corinth church abounded in diligence. They were an industrious people. Our churches today could learn a very important lesson along the line of getting up and doing something in our Master's vineyard. Just think—not half our churches are enlisted in the different departments of our Master's work, seemingly contented to sit down on the stool of doing nothing and see the cause suffer and be the first to offer criticism. Oh, brethren, how we do need to lift up our eyes and look on the field that is white unto harvest. Paul exhorted the Roman brethren to be diligent in business, serving the Lord.

Again, this church was possessed with a very peculiar grace—that of manifesting their love to their preachers. What a long step forward

there would be taken if the relationship between pastor and people was bound more closely. The pastor should endeavor to gain the confidence of his flock that they would not hesitate to confide in him any of their inner life that they felt like they wanted to talk about. Then the flock should strive to show their appreciation of their pastor to that extent that he would be willing to risk his whole material support in their hands. This can be done by praying for your pastor; if you pray for him you will be better prepared to excuse his mistakes and when you see him go wrong you will not hesitate to go and talk with him about the matter first, and not to "Deacon Brown" or "Sister Jones," with reference to making a change in pastors. Pastors need to love their people more, and our churches need to love their pastors more. There would be a great revival of religion in our churches if this needful grace could be brought about.

But this church had neglected one of the most important Christian graces, of which all our churches today have done; besides being deficient in the foregoing mentioned points, more or less.

That of redeeming their pledge or in other words giving of their material substance to a worthy cause. A church that does not co-operate in helping to bear the financial burden of our Lord's work will always be subject to reproof and exhortation from our Lord. Paul compliments the church at Corinth on five points of merit, but strongly exhorts them that they abound in the grace of giving. Oh, if our churches would redeem that special Christian grace which they have so largely neglected, why, brethren, our Foreign Mission Board, and Home Mission Board, our orphanage, our hospital, our ministerial relief fund, our Judson Memorial fund, and every department of our Master's kingdom would be in a flourishing condition. "So mote it be."

THE BLUE MOUNTAIN MEETING.

Dr. Mullins has preached twenty-four sermons and will preach three more today. The congregations have been large, attentive and thoughtful. The meeting has been in many respects as nearly ideal as any meeting I ever attended. We are very happy over the results because we feel that untold good has been done.

Dr. Mullins has proved himself a true revivalist, as well as a great educator of preachers. He is learned, logical, clear, earnest and delightfully simple. People of all ages and all classes have been pleased with his style and blessed by his sermons.

All the schools have attended the services and so he has had about six hundred students and forty teachers in daily attendance, besides many people from the town and the surrounding communities.

Many have professed faith in Christ and many others have come forward to say that their doubts had been cleared away. The two classes combined aggregate nearly two hundred people. None of us know just how many there are of either class.

The meeting has been remarkably free from excitement and all the methods have been sane and conservative. It has been very noticeable that every one has seemed to move as a separate individual; they have not responded to propositions in crowds, but separately as individuals.

We are in love with Dr. Mullins and with each other; we are grateful to God and we enter upon our work with new courage and new hope.

Our singer for the meeting was Rev. E. A. Tetroff, of Lexington, Ky., who is now one of the Blue Mountain evangelists. He is a fine leader and an excellent soloist. He is a member of the First Baptist church of Lexington and has Dr. J. W. Porter, editor of The Western Recorder, as his pastor. He expects now, however, to make Blue Mountain his home. Welcome to him and his excellent wife.

Fraternally;

W. T. LOWREY.

CONTRIBUTED ARTICLES

"THE BAPTIST RECORD—FROM THE FIELD."

To a field worker a medium of communication with the constituency to be reached is indispensable, if best results are to be obtained.

It is obvious that The Baptist Record is the most economical as well as the most satisfactory medium of communication between the field workers of our denomination and the Baptist hosts of Mississippi.

With particular reference to the Sunday School and B. Y. P. U. department, we believe the maintenance of the columns now appearing in The Record under the caption "S. S. and B. Y. P. U. Progress," reinforced by the space given to our work in the columns of the Convention Board, will mean a revolution (or an evolution) of thought and interest concerning our work throughout the State.

Interchanges of experiences; notes from the field; questions and answers; pointed, brief, pertinent articles; all these will be of material benefit to our work.

We field workers owe much to The Record and must pull for it all we can and whenever we go.

W. E. HOLCOMB,
S. S. and B. Y. P. U. Field Worker.

THE LIMITLESS KINGDOM POWER OF THE BAPTIST RECORD.

L. R. Scarborough.

(Written for, but received too late for last week's issue.)

In this "Record Number" it is a joy to me to say an emphatic word for this great Baptist paper. I am a regular reader of it. I appreciate every issue that comes to my desk. For the following reasons I think the Mississippi Baptist brotherhood should rally in a worthy fashion to the support of The Record:

1. It is **informational**. It keeps you up with all Baptist doings, your own State and beyond.
2. It is **denominational**. It stands with every gun on its turret for every denominational interest, every church, school, associational board, all benevolence, all missions, civic righteousness, every worthy preacher. It unselfishly goes into every campaign for the cause and fights the denominational battles and is a mighty factor in every victory.
3. It is **inspirational**. It stirs your heart as you read it. It gives visions of service and sends out currents of power to the people to do larger things.
4. It has a **positive message**. It is sound in doctrine and beautiful in spirit. It has a vertical spinal cord. You can always tell where The Record stands. It rings like a silver trumpet the high gospel notes.
5. It is **ably edited**. I confess a warm personal regard for its vigorous and Christly editor. He thinks straight and puts in clear English what he thinks and yet ever shows a gracious spirit. The great editor should not bear alone all the burdens of this great spiritual engine of denominational and kingdom power. Every Baptist in Mississippi should get under the task with him. Do it, my brothers, and help make your paper come to its own.

Fort Worth, Texas.

Rev. Howard L. Weeks, formerly pastor at Vicksburg, but more recently at Mansfield, Ohio, has accepted a call to Darlington, S. C.

THE TUSKEGEE INSTITUTE.

J. G. Chastain.

Booker T. Washington was born a slave in Virginia about sixty years ago, but reared in West Virginia and educated at Hampton, Va. At the time of his death, which occurred at his home in Tuskegee, Ala., November 14, 1915, he was easily the most celebrated Negro in the world. He was cast in a large mold, intellectually as well as physically, and was devoutly pious, and during the last thirty years he has done a marvelous work for the uplift of his race in every sense. Mr. Roosevelt is a member of the board of trustees of the school, and in a memorial address which he delivered at Tuskegee in honor of Washington, he said, "He (Washington) was one of the men to whose counsel and guidance I frequently turned when I was president of the United States." But Booker Washington's fame was due mainly to his work in and for the Tuskegee Normal and Industrial Institute, which he founded in July, 1881, nearly thirty-five years ago. His purpose was to establish a great school which would give to the colored people education of head, hand and heart, thus qualifying them the more easily to gain a livelihood and at the same time preparing them for a higher and more useful citizenship.

But I wish to say some things in particular about Tuskegee Institute. This session they have matriculated 1,527 to date, and hope to reach 1,600 by next June. They have 200 picked teachers, some of whom were educated here, the rest came from Yale, Harvard and other good schools in the East, North and West. About one-third of the teachers and also of the students are females. The students come from thirty-five states of the Union and eighteen foreign countries. Many are gathered from Mexico, Cuba, Jamaica and Porto Rico.

The institution has two million dollars endowment, and their land, buildings and equipment at a low estimate will go over a million and a half more. They have 2,300 acres of land, 1,600 of which are in cultivation. From it they gather annually a large part of the forage, fruits, vegetables, and corn needed by the school. Last year they produced for home consumption 16,000 bushels of sweet potatoes. They keep on the farm eighty cows, 150 horses and mules and a large number of hogs, poultry, etc.

The students do all the work on the farm and about the campus. The boys and girls who can pass examination in the sixth grade and have each \$25 for outfit money, can work their way through, paying all expenses. All students are required to do manual labor. Some work half time and study the other half. Others work during the day and attend night school. Any Negro boy or girl who has capacity to learn and is willing to work can get an education at Tuskegee Institute.

In company with my friend, Prof. York, of Jasper, Ala., I have just spent a day visiting this wonderful school, and though I had heard much about it, after I had seen for myself, I decided that the half had not been told me. The institute is a mile from the old colonial town of Tuskegee and constitutes a little world by itself. It is under military rule and the students wear uniforms. I did not see one with soiled linen or unpolished shoes. The officer of the day meets incoming trains and welcomes visitors. A lieutenant wearing his stripes, also a flashing sabre, swinging from his belt, received us most cordially and accompanied us to the office of Major Ramsey, the officer in chief, who was all smiles and kindness. We registered, telling

him who we were, whence we came and that we wished to visit the school. He asked the privilege of ordering lunch for us at the proper hour, then introduced us to Mr. J. D. Stephenson, who as guide was to accompany us through the establishment. Having served the institution as Y. M. C. A. secretary for the last twelve years, he seemed to be thoroughly acquainted with everything. We plied him with questions, but his answers were prompt and satisfactory.

Beginning with the literary department, we lingered briefly in the rooms of different classes and listened to them recite. Passing successively through the departments of dressmaking, millinery, painting and music, then looking into the printing establishment, the bank and the Carnegie library with its 20,000 books, we are conducted successively through the different shops of the mechanical department, and see the young men making all kinds of useful articles of wood, iron, leather, etc. Nearly everything the students, the teachers and their families wear and use is made by the students. And besides, they fill extensive orders that come from many parts of the United States and also from foreign countries. This is not only remunerative, but serves as training for the students.

The mammoth electric lighting and heating plant cost \$275,000. Its machinery is of the latest and best and was installed by the students, under the direction of their instructor in this department. The hospital is in charge of one regular physician, assisted by two internes. With its complete and up-to-date furnishings, its numerous patients and trained nurses, it reminded me of one of our large sanitariums.

At noon we saw 1,200 students at dinner, twelve to a table, males and females sitting on opposite sides fronting each other. Before beginning the meal, in one voice, they all chanted "grace," being led by two youths who mounted a rostrum for the purpose. Once when Mr. Roosevelt was there on a similar occasion, he remarked, "I admire the unanimity of their attack." They consume four barrels of flour, and three sacks of meal daily. In another building, all to ourselves, Prof. York and the writer were served a substantial repast, everything about which being all that one could wish.

In the afternoon our guide, ordering a carriage and driver, accompanied us through extensive orchards and vineyards and over the farm, where the students are trained to do intensive farming in a scientific way, and with all the modern improvements.

In Tuskegee Institute, counting the students, the teachers and their families, we have about 2,000 people, not one of whom uses intoxicants or tobacco in any form. Think of that! The annual income of the school is \$140,000, but to meet current expenses, nearly as much more is raised by personal contributions, mostly from people in the North.

As a successor to Washington, Major Robert R. Morton, of Hampton, Va., has been chosen and is to be installed at the close of the present session.

As I went through the school, the students impressed me as being humble, respectful, industrious and tidy of person. I learned that more than ninety per cent of them are professing Christians. Evidently there is going on here a great work of character building and high equipment for useful citizenship.

The thirty-ninth annual convention of Mississippi Sunday School workers meets at the First Baptist church, Hattiesburg, Miss., April 11th, 12th and 13th, 1916. Among the visiting speakers are Mr. Marion Lawrence, general secretary for the continent of North America; Bishop James Atkins, of Waynesville, N. C.; Prof. E. O. Excell, the great song writer and leader, and Alvin W. Roper, the sacred pianist. The program will provide for discussions of every phase of the Sunday School work. The good people of Hattiesburg offer free entertainment, and the railroads will make reduced rates. All Sunday School workers are invited.

Mississippi Womans College

Brother T. J. Barksdale was with us for eight days in a series of meetings at the Immanuel church. About thirty accessions were made to the church, of which eight were by baptism. Seven of these eight were from our students. We have now only two girls who are not professed Christians. We greatly enjoyed Brother Barksdale's preaching. He is clear and logical, preaches the simple gospel of salvation by faith, uses no theatrical methods and knows when to stop. Our pastor, Brother Green, assisted in the meeting and contributed no little to its success. We have had four protracted meetings since the beginning of the college, four years ago, and each time we felt that we had the best preaching we had ever heard. The four brethren who have helped us are Zeno Wall, R. B. Gunter, W. A. Jordan and T. J. Barksdale. We thank God for these men and many more like them in Mississippi who are preaching the simple gospel of a crucified Christ.

We are all enthusiastic over our plan of building a cement walk from the administration building to the front gate. The walk is to be about 600 feet long and eight feet wide; will have a large fountain at the intersection with the walk between the dormitories and an arch at the gate. It will cost about \$800. A fine feature of our plan is that we are trying to raise the money among our teachers and students. The students have subscribed over \$200 and are paying it weekly. We hope to have it completed before commencement.

We have some things to happen which try our faith but we have so many more things which strengthen it. Let me mention two of these: Going up to Oxford the other day, I traveled with Harry Watts, the superintendent of the Winona Baptist Sunday School. We talked about various matters and then he said, "Our Sunday School is going to begin making regular monthly contributions to the Woman's College. We don't think we can invest our money to better advantage." It made me feel almost young again. The other circumstance is this: Yesterday I received a letter from the principal of a very large consolidated high school. He said, "We will have our first graduating class this year and I am anxious to get every one of the girls to the Woman's College. I am going to use every bit of my influence to this end, for if the first class goes there it will not be hard to get the succeeding classes." And the beauty about this is that two of these girls are already sending in their room fees for next session. We thank God for His goodness and look forward with faith.

J. L. JOHNSON.

Hattiesburg, Miss.

IMMANUEL CHURCH, HATTIESBURG, AND MISSISSIPPI WOMAN'S COLLEGE.

It was the privilege of the writer to be in a good meeting with Pastor T. W. Green and his Immanuel church, Hattiesburg, in which there were twenty-nine additions to the church, eight of these being for baptism. The church was in good condition for a meeting, as it has been almost in a continuous state of revival for several months. The pastor informed me that baptisms have been of frequent occurrence for some time past, and the revival spirit being already in existence, it was a delightful task to hold the meeting. The Lord was with us in every service in power, and He greatly blessed the preaching of His truth to the salvation of the lost and the building up of the saved.

It was a joy to be associated with Brother Green in the work. He is God's man for this important place, and he and his noble wife have the confidence and love of the people. They are indeed choice young people, and I predict for them a great career of usefulness in this sphere where God has placed them. They have been on the field about a year, and I heard nothing

but the highest expressions of praise for them and their work.

While in the meeting it was my pleasure and privilege to share the hospitality of President John L. Johnson and his consecrated wife, of the Mississippi Woman's College. I cannot speak in too high terms of praise of the character of work being done by them and their noble band of teachers at this institution. I wish that every Baptist in the State might know of the work that is being carried on at our college for girls. The literary work ranks with that of the best schools, and in addition there is a distinctive religious influence here, the value of which cannot be determined in dollars and cents. During the meeting, several of the students were saved, and a number of them joined by letter. I was told that only two or three of the young ladies at the college were unsaved at the close of the meeting. The students are orderly, industrious, enthusiastic, and loyal to the college and above all, many of them, if not all, are consecrated Christians, with a serious purpose and determination to be a real blessing to the world. It was a genuine benediction to spend a few days with Dr. Johnson, his faculty and this splendid body of students, all associated together in the work of the Lord.

Heaven's richest blessings on Immanuel church and the Mississippi Woman's College.

T. J. BARKSDALE.

Tupelo, Miss.

Education Commission

For the last two weeks I visited the following places: Electric Mills, Scooba, Wahalak, Shuqualak, Artesia and Okolona.

The W. M. U. at Okolona and Shuqualak made splendid offerings.

Prof. Huddleston is principal of the Agricultural High School at Scooba where they have a magnificent school, and he is doing a great work.

All of the above places made splendid offerings.

Yours for success,

W. E. FARR.

HEART-TALKS ON CHURCH FINANCES.

R. S. Gavin.

No. 7.

How Much Do We Owe God?

On every hand they are now asking: "Are we under obligations to render unto God one-tenth?" The true answer in every case is, "YES!"

In Leviticus 27:30 is the first recorded command that the Israelites give God one-tenth. But from that record to the close of Malachi's prophetic day, in which he charges the people that they are robbing God of his tithes (Mal. 3:8), there is not the slightest doubt in the mind of any of us that God did require of the Hebrews one-tenth.

But as thoroughly convinced as we all are that such was God's requirements then, the claim is often made that such requirements passed away with the passing of the Jewish dispensation. But the Bible nowhere teaches. And so the burden of proof justly falls upon those who claim that they did. Recall, the question is not, "Is this tithe law now in force?" but, "Has this law passed away by its purpose having been fully accomplished?"

Certainly a part of the Mosaic law is not binding upon Christians at all.

But it is never difficult to tell what part it is. The law of Moses was in two sections: (1) Moral; (2) Ceremonial. The moral law had to do with religious principles; but the ceremonial had to do with certain prescribed forms of those religious principles in an introductory dispensation.

Hence, all the precepts of the moral law are perpetual; but of necessity, the precepts of the

ceremonial law must pass away with the preparatory dispensation of which they were a part.

When Jesus said: "Not one jot or tittle, etc." he was speaking not of the ceremonial, but the moral law. Likewise, when he said: "I came not to destroy the law, but to fulfill it."

When God said: "Remember the Sabbath day to keep it holy," he was giving a moral law. But when He prescribed certain rules by which the people of the Mosaic dispensation should observe that Sabbath, He was giving a ceremonial law. Certainly we ought to be able to distinguish between these two parts of the law of Moses.

Now, is tithing a moral or ceremonial law? Why, it is a moral law; for it was familiar to the Jew as far back as the early days of Jacob. (Gen. 28:22.)

Of course, whatever regulations might have been prescribed for disposing of the Lord's tithes were ceremonial.

Numbers 18:21 is a very significant passage in this connection. It was given as an additional law relative to the tithe at least nineteen years after Leviticus 27:30, where God orders the payment of His tithes.

This additional tithe law in Numbers is a transference of the Lord's claim upon His tithes from Himself to the Levites. This later law may be termed ceremonial. And the Levites continued to need the tenths until veil of the temple was rent in twain at the crucifixion of Jesus. For all the Levitical system was fulfilled in Jesus Christ.

Before the Levites' day the tithes seem to have been variously used—but always for God.

In the early days of the race it is likely that every father was priest to his own family, and, as such, disposed of the Lord's tithes as God directed.

Abraham once gave tithes to Melchizedec, but Melchizedec was a type of Christ.

Jacob at Luz made the solemn vow that he would give all his tithe to God, with no intimation as to how it was to be disposed of.

Evidently, then, the passage referred to (Num. 18:21) is the record, not of a new or moral law, but of a change of a law with which the people were very familiar.

When Jesus was among us He said to certain: "Ye tithe certain articles."

And then added, "This ye ought to do." Well, if they ought to have done those things, they were duty.

I Cor. 16:2 may, without the least violence to its meaning, be construed as another command for the gathering together of the Lord's tenths.

But law does not change. What was morally right at the beginning is morally right now. It was morally right at the beginning that one-seventh of man's time be given to the Lord. It is still morally right. Likewise, it was then right to give God one-tenth of man's increase. It is still morally right. God most assuredly still claims His tenths.

Corinth, Miss.

Well, The Baptist Record had its inning last week, and we are duly grateful for the appreciative words of the brethren, and for the resolutions of similar import adopted by the Home Mission Board. While this was going on the printer stepped in and told us he was under the necessity of raising the cost for the year about \$325. Of course this was just another testimony to the value of the paper, due, however, to the rise in the price of white paper. Now, if all friends who believe in the worth of The Record will each just send in a new subscriber, it will be the best testimony yet.

Brother W. M. Bostick had a pleasant visit to his old charge in Louisville, Ky., holding a good meeting in which the church was greatly helped in a time of need. They wished him to come back as pastor, but he decided to stay in Mississippi.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.

MISS FANNIE TRAYLOR Jackson
Young People's Leader.

MISS MARY RATLIFF Raymond
College Correspondent.

MISS M. M. LACKEY Jackson
Corresponding Secretary-Treasurer.

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MRS. RHODA ENOCHS, Recording Sec'y. Jackson

Mrs. W. A. McComb, C. C. Longest, L. M. Hobbs,

W. S. Smith, Jefferson Kent, I. P. Trotter, W. A. Borum,

A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. F. B. Lawrence, Jackson, Miss., except Training School funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

"Let patience have her perfect work" in the minds and hearts of the teachers, in the school of Tampa, Fla.

"To make them humble, gentle, kind,
Day by day.
Teach them how to live more nearly
As they pray."

Open their spiritual eye to catch the vision of the little roses along our path each day, may be stumbling blocks, or they may make them stepping stones of grace "that leadeth to the mercy seat, where our Savior comes our souls to greet."

We have reached our \$300 for the missionary. Several write that they have funds collected but have not yet sent in. Please attend to this, beloved. We want to meet this promise as early as possible.

Our Miss Traylor went to Decatur on Monday last and there organized a Y. W. A. in the A. H. S. There were twenty-seven bright young women who entered most enthusiastically into the work; and the promise is bright for large results from this visit.

Miss Lackey left on Wednesday for Gulf Coast Association, where she hopes to spend the week with the sisters, visiting many of the churches. From there she goes to Bogue Chitto on the 26th to attend the rally day of Lincoln County Association.

Please read the letter on this page pertaining to the Training School. It will make clear to you the call that has reached you this month.

It will soon be time to report our A-1 societies. Please read over the Standard of Excellence and see where you stand. Then be sure and send a post card to this office giving us the information. Many of you have stated on the report card just where you stand, but that is not sufficient; we want a card with this special information.

Again we want each union that has become graded to send us a card stating that fact. It has been thought that unions having either a Y. W. A. or a G. A. may be considered as a graded union, since there is not always material for both of these auxiliaries.

From Miss Mallory: "Your co-operation is needed in encouraging faithful preparation and enthusiastic carrying out of the March Week of Prayer and thank offering for home missions. Is it too great a test of faith to pray that the thank offering may be at least \$25,000?"

Baltimore, Md., Feb. 4, 1916.

Miss M. M. Lackey,
Daniels Building,
Jackson, Miss.

Dear Miss Lackey:

Amid the spring-like surroundings of lovely, "flowerful" Florida, it is easy to think in spring terms and to plan for the closing months of our convention year. "Three months and then cometh the harvest" of our union ideals for 1915-16. During the nine months just closing I have traveled over our territory some 18,000 miles and surely the work has appeared encouraging enough for us to believe that we shall reach our apportionment and that the roll of Standard of Excellence societies will exceed last year's and that in the number of mission study classes we shall not be found lacking. If your State is behind in any of these essentials it will stimulate victory all along the line if you will rally your forces by personal letters, by articles in your State papers, in the all-day meetings, or by other methods better suited to your conditions.

At the same time will you not also lay especial emphasis upon the effort for the Margaret fund and the Training School? If possible, we do hope that each State will during February send in the remainder of its apportionment for these two objects with especial emphasis upon the Training School enlargement fund. The "Chapel Memorial" leaflet will be an aid if used in each society.

As vice-president you will also feel a deep need for a true observance of the March Week of Prayer and thank offering for home missions. Organizations that have not received their literature and envelopes for this week should be urged to write to your State W. M. U. headquarters for such.

You will recall that at Houston last May, Dr. S. J. Porter and Dr. Chas. T. Ball, both of Texas, spoke at our annual meeting concerning the Baptist Student Missionary Movement. During the past month notice has been received of the first convention of this organization to be held in Fort Worth, Texas, March 22-26. I regret not being able to attend owing to a previous engagement with the North Carolina W. M. U. but it is hoped that many W. M. U. workers will be present and that the convention may be abundantly justified.

Yours cordially,
KATHLEEN MALLORY.

As to the Training School.

All of our societies that have adopted "Ideals of the Mississippi Woman's Missionary Union" will note that the third quarter is the one devoted to the Training School apportionment.

During this month of February, we are requesting that the societies give to the Training School fund. This is causing confusion with many. Please note the following explanation:

Nearly all funds that have come for the Training School during this fiscal year, came in before May 1, 1915; so were reported in our Southern Baptist Convention report. We have not, all told, received as much as \$500 since May. Now, if all societies who have adopted the third quarter for Training School, wait with their apportionment 'till that quarter comes, many of them will give nothing on this Southern Baptist Convention fiscal year.

A good many societies have adopted the "Ideals" as a standard, for which we are most thankful. But there must be some "doubling up" as it were, right at first, in order to simplify matters.

If your society has given nothing since previous to last May, will YOU not URGE a contribution NOW; then take another during the third quarter for next year?

This of course brings two contributions for the same object close together, but it will be for only this one year.

Sister, this matter is most important. Please consider, and help.

Your secretary,
M. M. LACKEY.

HELP FOR CRIPPLES.

Ben Cox.

I am glad to say a word in behalf of the movement set on foot for the special education of cripples for as I see it these are more seriously neglected than any other class of people. A great deal is done for the education of the blind and the deaf mutes but very little is done for the cripples.

I have been led to take this view by coming in touch with Joe F. Sullivan, who has been crippled the greater part of his life, who goes about by the means of a goat team and little cart, who has educated himself and partly supported his mother, and who ran for mayor of the town of Imboden, Ark., before he was twenty-one years of age and received more votes than his two opponents put together. He is a brilliant young fellow now engaged in journalistic work in connection with the Van Lueven Magazine published in Detroit, Mich.

An educational colony for cripples was founded in Detroit in 1907 by Miss Blanche Van Lueven Browne.

It is hoped that all interested in this movement will give it an earnest place in their prayers that the important project may be carried on.

President Wilson is very much in favor of it and writes to Mr. Sullivan as follows:

"I need not tell you that I am deeply and sincerely interested in the work for the education of crippled children in such a manner as to render them independent and self-supporting. It is a very noble work to which I wish I could give something more of assistance and counsel than the mere expression of my interest. I wish you godspeed in it and congratulate you very heartily on your own personal work and success."

FIRST CHURCH, GULFPORT.

We will begin a meeting in the First Baptist church, Gulfport, February 27, Dr. E. E. Dudley, of Hattiesburg, preaching and the Clarke Memorial male quartet singing. We crave the prayers of all praying people for a great meeting.

Beginning the 21st, inst., J. E. Byrd, W. E. Holcomb, Miss Lackey and others, will be with us for a week in Sunday School and B. Y. P. U. work, leading up to the beginning of the meeting.

Very cordially,
R. L. GILLON.

DELTA WORK.

Crowded, with every seat taken in the house, was the unusual Delta records for the services on the fourth and fifth Sundays in January, at Lambert, opening my pastorate there. The Sunday School is climbing upward, an attendance of seventy-five, with prospects of doubling that number.

The little church at Rich is awakening to better things. A live interest in the W. M. U. work was aroused by an appreciated visit of our excellent associational superintendent, Mrs. T. J. Mangham, just before Christmas.

Interest in the work of the kingdom at Jones-town is sustained. The W. M. U. there, as in so many of our Delta churches, keeps the fire of spiritual life burning in the church.

J. A. OUSLEY.

The anti-liquor advertising bill has already passed the Mississippi House and will probably come up in the Senate before March first. Let every friend of prohibition sit him down and write his Senator at Jackson, urging him to vote for the bill. The bill to limit the amount of advertising has been signed by the Governor. It passed the Senate with but one dissenting vote. There is some danger that the vote will not be as strong for this bill as for the former, therefore the necessity of prompt action in writing your Senator.

CLEANSE THE BLOOD AND AVOID DISEASE

When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

Put your blood in good condition. Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

Hood's Sarsaparilla has stood the test of forty years. Get it today. It is sure to help you.

Filet Crochet Book 12c

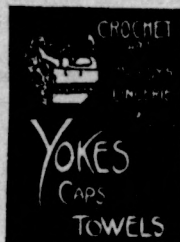
By JANE FORD



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A collection of elegant and dainty Yokes, Caps and Towels. 20 Yokes, showing them half actual size, with every detail for the making and for size. Kerchiefs, Bags, Slippers and Novelties. A book of Beauty. Postpaid, 12c.



Address—
F. LIPSEY, Box 59, Jackson, Miss.

GET RID OF RHEUMATISM

The majority of people suffer more or less from Rheumatism. Those who just have it lightly neglect to take a remedy which has been tested and proven efficient, but simply try to get relief by rubbing the parts affected. Rubbing will not cure Rheumatism, it merely relieves the part affected and drives the Rheumatism to some other part. If allowed to go on, Rheumatism becomes one of the most dreaded of bodily ailments and in a great many cases results very disastrously. "RENWAR" has proved its efficiency in thousands of cases. If you suffer from Rheumatism and cannot buy "RENWAR" from your druggist, we will send you a bottle postpaid for fifty cents. If you are not entirely satisfied, we will refund your money. "RENWAR" is prepared and guaranteed only by the Warner Drug Company, Nashville, Tenn.

INVOKES GOD'S REWARD FOR PELLAGRA CURE

Jumbo, Va. — J. H. Satterwhite writes, "I want to thank you for what you have done for me. You have cured my wife. God bless you in your work. I hope some day to see you; if I never see you I hope to meet you in heaven. God will reward you for your grand and noble work."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful aBughn.

The symptoms — hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with mucus and choking; indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., box 587Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

EVANGELISM.

I shall be in a meeting of three weeks at Caruthersville, Mo., beginning February 12th; at McComb City First church, the first three Sundays in April; at Lyon, Miss., the fourth and fifth Sundays in April and first in May; at Shaw, Miss., the first three Sundays in June. The only open dates I now have are in March and May, until the last Sunday in June. The last three Sundays in May will probably be taken up by the time this goes to print, at DeQuincy, La. The pastor and church were pleased with my work in a three weeks' meeting there in January and asked me back in six months. Catholics and members of other denominations joined the Baptist church on conversion and baptism.

My singer, Mr. Herbert Davis, formerly associated with me while I was pastor in Texas, but now of Collins, Miss., is temporarily with Brother T. T. Martin in a campaign in West Virginia, where they are doing great things. Brother Martin commends Mr. Davis very highly. He gets better response from the congregation than anyone I ever heard; he plays the cornet soulfully, directs orchestra or band with skill, and his solos are gospel messages right to the heart. Besides he is a fine soul-winner, enlisting men who are usually out of touch with church life. He will be with me from the McComb City meeting onward.

I never request a meeting either of pastor or church. I depend entirely on the fact that the Lord has called me into this ministry and I am His servant and am willing to work in any place where He providentially leads me. I have missed but four Sundays' preaching in two years and two of these were at the

convention and the Bible Conference.

I hold meetings only under the auspices of Baptist churches. I have usually had the whole town to hear me. I never debate, nor malign other denominations. I merely preach without any soft pedal or compromise the whole gospel, with clearness and with enthusiasm, so that those who join our church do so because they love it and the truth for which we stand.

We never ask for a collection, but on the basis of its being given of one's "free will and accord." I have given back money which I learned was given grudgingly.

I have held two good meetings in Hattiesburg; my home town; two in Moselle, two in Collins, Monticello; Cuba, Ark.; DeQuincy, La. My repeated engagements are as good and far-reaching as my first.

While I prefer doing my work independently of all our general organizations, yet I am for all our many departments of kingdom building. I always help the pastors. I am not hunting anything whatever. I wouldn't have the best pastorate on earth, for I believe the Lord has called me to this work. My belief is fixed by testings as true as that of Gideon.

The Lord bless you richly in all things. Faithfully yours,

E. S. P'POOLE,
Evangelist.

The trustees of the Baptist Memorial Hospital, Dallas, Texas, have elected Rev. L. M. Waterman as chaplain of that institution. He is to visit the sick in their rooms and speak words of comfort and pray with them. Fine opportunity to do good.

NOTICE OF TRUSTEE'S SALE.

WHEREAS, William Fletcher, upon January 31st, 1914, executed his certain deed of trust to the undersigned Trustee, recorded in the records of deeds of Hinds County, First District, in Deed Book 90, page 154, to secure an indebtedness of Thirty-eight Hundred (\$3,800.00) Dollars; and

WHEREAS, default has been made in the payment of said indebtedness; and

WHEREAS, request has been made to foreclose said deed of trust;

Now, I, the undersigned Trustee, will, within legal hours, upon Monday, March 6th, 1916, at the east door of the County Court House, in the City of Jackson, sell at public auction in front of the east door of the County Court House of the First District of Hinds County, that certain property described as a certain lot of land with the appurtenances in the City of Jackson: beginning at a point on the North boundary line of the Alabama & Vicksburg Railway right of way, 116 feet east of the intersection of the said North boundary line with the east boundary of Farish street; go thence east along said right of way 80 feet; go thence in a northerly direction to a point on the first alley running east and west five (5) feet west of the northwest corner of a six-room house belonging to John L. Boyd; go thence west along the south boundary line of said alley to the western line of a lot owned by said John L. Boyd, which said western line is the eastern boundary line of the lot owned by said Boyd; go thence in a southerly direction to the point of beginning, the property conveyed by Allen and Boyd to G. W. Brannon on the 4th day of June, 1909.

An undivided one-half interest in and the following lands in said Hinds County.

West half of west half of Section 2, and the north half of northwest quarter of Section 11, Township 6, Range 1 west.

Also the following described personal property in said city, belonging to said Fletcher, and being the only mules and wagons owned by him.

1 black (horse) mule named Rock, 1 bay mule (mare) named Jane, 1 mouse colored (mare) mule named Sallie, 1 black mule (mare) named Lize; 1 Chattanooga double wagon, 1 Hickory double wagon.

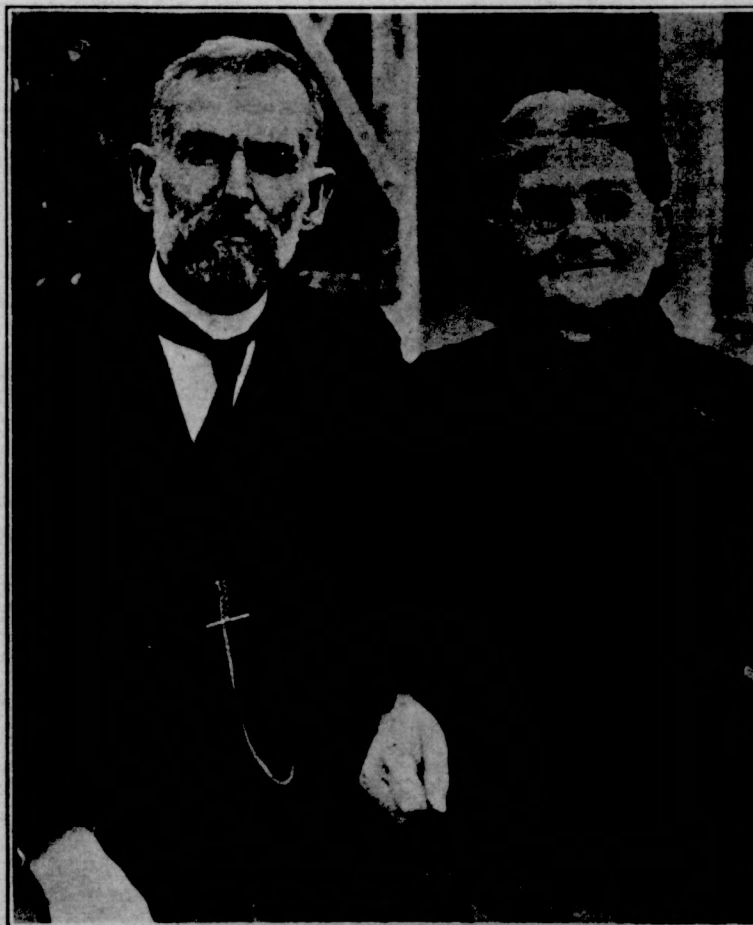
(Except said mule, Lize, which died November 7th, 1915.)

The title to the above described property is believed to be good, but I will only convey such title as is in me vested.

E. B. HAMBLETT,
Trustee.

WHEN THE BABY IS FRETFUL.

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.



Rev. and Mrs. P. A. Haman, who celebrated their golden wedding on February 13, at Learned, Miss.

TRY THE OLD RELIABLE
WINTERSMITH'S
CHILL TONIC
For MALARIA CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

Helps for the Observance of Easter in the Sunday-School

Glorious Victory

An interesting service containing catchy songs and good recitations, appropriate for the Easter season. 5 cents each; 55 cents per dozen; \$4.25 per hundred prepaid.

Springtime and the Children

Six nature and Bible lessons for the Primary Department culminating in the Easter lesson. 5 cents each; 55 cents per dozen; \$4.25 per hundred, prepaid.

Easter Greeting Post-Cards

For pastor, superintendent, or teacher. Three designs with a fitting message at this glorious Easter season. 75 cents per hundred. Send 5 cents for sample set. Celluloid Buttons and Bookmarks

Envelopes

For special offering.

Recitation Books

for committees who manage the program.

Bibles and Testaments

for rewards.

Send for Descriptive Circular

AMERICAN BAPTIST PUBLICATION SOCIETY

514 N. Grand Avenue
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**BE PRETTY! TURN
 GRAY HAIR DARK**

Try Grandmother's Old Favorite
 Recipe of Sage Tea and
 Sulphur

Almost everyone knows that Sage Tea and Sulphur, properly compounded, brings back the natural color and lustre to the hair when faded, streaked or gray; also cures dandruff, itching scalp and stops falling hair. Years ago the only way to get this mixture was to make it at home, which is messy and troublesome. Nowadays, by asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this famous old recipe for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair, as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, and after another application or two, your hair becomes beautifully dark, thick and glossy.

GOLDEN GOSPEL BELLS

Our New 1916 Song Book For Sunday Schools, etc., is filled with beautiful songs, splendid NEW Choruses and a few special favorites. Every piece will stand the test of every song's the very best. We assure you that the book is just as good as the title is beautiful. It "rings" true, we made it for you. The price 25c a copy; \$2.75 a dozen, prepaid. Either Round or Shaped Notes. JAMES D. VAUGHAN, Music Publisher, Lawrenceburg, Tennessee.

Sunday School Lesson

BY A. J. AVEN, LL. D.

THE DEATH OF STEPHEN.

Acts 7:54; 8:3.

Introduction.

"The apology of Stephen struck the keynote of Christian freedom, traced out the fair proportions of the church, while the actual martyrdom of Stephen taught men that Christianity was not only the force which was to triumph, but the power in which they were to suffer, and bear, and die. Stephen's career was a type of all martyr lives, and embraces every possible development through which Christ's church and His servants had afterwards to pass—obscurity, fame, activity, death, fixing high the standard of all ages."

Lesson Teachings.

The Procedure Against Stephen.

Stephen's enthusiasms, power and works aroused at once opposition, and naturally he was singled out for a special attack, "not in relation to the reality of his miraculous pretensions, but on what, no doubt, his assailants felt with such a man would be their higher vantage ground, the open field of theological controversy. And herein they were foiled." They knew not the strength of his fortifications nor with what arms he fought. They were depending on human learning, and they found this of no avail against Stephen's divine support, and the wisdom and the spirit with which he spoke they were unable to understand and meet.

The Lesson.—In every account, such as we have before us today, we naturally look for some explanation for the conduct set forth. And in this story we are expected to give an explanation for the course of the mob which took Stephen's life. There may be many reasons, but one stands out most prominently: It is possibly found in the statement, "ye have not the spirit of Christ, and, therefore, can be none of His." Men sometimes fall out over trivial things but mobs do not form to avenge some trivial or imaginary act. It is when the pure truth of God is to be put down that men display such violence as here displayed. The truth which Stephen was preaching revealed to them their own wicked hearts and they could not stand it and so they "gnashed upon him with their teeth." "Press upon the consciences of men in any age the obligations of spiritual religion; carry the lamp of God's condemning truth into the heart's chambers of imagery; disturb that untempered mortar with which men daub over the walls of their refuge of lies, and in an instant you wake up the old feud of our nature; the embers begin to glow again of an ancient but long slumbering fire you have touched the man in the very quick of his cherished delusion, and at once he stands up in stout and rebellious front against God."

The Man.—The name indicates that Stephen was a Jew born among the Gentiles who spoke the Greek language. "His name also signifies

a crown." When Stephen exposed the false view of the Jews toward the temple and the law, they were cut to the heart." While his persecutors were venting their rage against Stephen, he was filled with the Holy Ghost and had a clear view into the very heavens. For many reasons, we may not have as clear a vision as did Stephen, yet there is no doubt that the Holy Spirit is at work today in His work of illuminating the souls of men.

Stephen as a Witness.—One of the most consoling things to which Stephen witnessed is the fact that the presence of God is not limited to any place, nor to a favored few. But another delightful truth is that he saw the Master Himself at the right hand of God. Other testimonies teach us that He ascended, but this one shows His very presence with the Father. Another thing that helps or should encourage us is that he was only a deacon, and he was so full of the Holy Ghost that he was willing to seal his statement with his life.

He Looked Up Steadfastly into Heaven.—What did he see? He saw the glory of God. That was enough reward in itself. He saw Jesus, accepted by the Father, and standing indicating that He was in His great work as an advocate for fallen humanity.

The Martyr's Prayer.—"Lord, lay not this sin to their charge." Were there no other proof that Stephen was full of the Holy Ghost, this would be enough to justify the claim. It is not human to make such a prayer. But it is evidence of the Divine in the man. He is but imitating his blessed Master on the day of His crucifixion, and it all has this lesson for us who profess to be His followers—that we must exercise charity in our feelings toward others whose condition is different from our own, and be ready to forgive. Stephen's language, "Lord Jesus, receive my spirit," is another echo of his Master who said, "Father, into Thy hands I commend my spirit." It is worthy of notice that "these prayers not only breathe the Spirit of Christ Himself, but that they are addressed to Christ." It is said that this is the first distinct instance of such a prayer. "He fell on sleep." An illustration as to how a Christian should die. He prayed. Died calling upon God. In faith. He commended his soul to Christ. He was full of charity. "Soul ripe for heaven can have no resentment." He was in perfect peace. "He fell asleep."

Results of the Persecution.—The result of Stephen's martyrdom was the scattering of the followers of Christ, all save the apostles, and no agency was more powerful nor more active than Saul of Tarsus. God protected the apostles while the rest were scattered and engaged in preaching. And this proved a great benefit to the growth of the number of the disciples. For "they that were scattered abroad went about preach-

10 CENT "CASCARETS"
IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

SEED CORN

We originated and keep pure the Albemarle Prolific, the heaviest fodder and grain variety. 163-4 bushels (shelled) to acre. Write and learn how we grow big crops and why we say Albemarle Prolific is the best—especially for the South.

Corn over 12 feet high.

Also let us give you prices on our mountain grown apples of wonderful flavor, Albemarle Pippins, Winesaps, etc.

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Ask for Catalogue and Special Donation Plan No. 39
 ESTABLISHED 1858
 THE C. S. BELL CO. HILLSBORO, OHIO

Frost Proof CABBAGE PLANTS

OVER 100 ACRES HIGHEST QUALITY.
 At \$1 per 1000; 5000 or more, 85c per 1000. Express collect. Varieties: Jersey Wakefield, Charleston Wakefield, Early Spring, Early Flat Dutch, Late Flat Dutch, Early Succession, Late Succession, Beet, Lettuce and Onion Plants, \$1.50 per 1000.
 Postpaid, 25c per 100.
ALFRED JOUANNET, Mt. Pleasant, S. C.

PELLAGRA

Cured Or You Pay Nothing

I have cured—cured to stay cured—90% of all who have taken my Pellagra Cure. What I have done for others I GUARANTEE to do for you or my treatment will cost you nothing. Highly endorsed by Physicians, Bankers, Ministers, County Officials and others. If you doubt, write any official or merchant in Walker County. No interference with work—no restrictions on your eating.

SYMPTOMS are: Hands red like sunburn; sore mouth; throat, tongue and lips flaming red; much mucus and choking; indigestion and nausea; diarrhea or constipation; mind affected and many other symptoms. No matter what anyone tells you about **FREE Book** Pellagra, write for my **FREE Book** which fully explains my theory of the cause, prevention and cure of this dreaded disease—full of interesting facts which I have proven beyond doubt. Also contains full particulars of my remarkable offer of NO CURE—NO PAY. Free diagnosis to anyone sending symptoms. Send no money but write today!
Dr. W. J. McCrary, Dept 243 Carbon Hill, Alabama
 Show this to some unfortunate sufferer!

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles as the prescription ointment—double strength—is guaranteed to remove these homely spots. Simply get an ounce of ointment—double strength—from your druggist, and apply a little at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

WHY NOT TRY Popham's ASTHMA MEDICINE

Gives Prompt and Positive Relief in Every Case. Sold by Druggists. Price \$1.00. Trial Package by Mail, 10c. Williams Mfg. Co., Props., Cleveland, O.



FROST PROOF

Will stand a temperature of 8 to 10 degrees above zero without injury. Mature heads two to four weeks sooner than you can mature them from hot-bed or cold frame plants.

100 plants \$35, 500 \$1.40, 1000 \$2.45, post paid. By express—500 \$1.00, 1000 \$1.50, 5000 or more \$1.25 per 1000.

I supply all varieties.

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ing the word." The blood of the martyrs became the seed of the church. Saul was commissioned to put an end to this new doctrine. He was a force not to be trifled with. Enthusiastic, educated, and bold, he went at his job with a vim and made havoc of the church. He respected neither men nor women. All he committed to prison. It would be an interesting study to note the relation between Saul and Stephen. As St. Augustine has said, "Si Stephanus non orasset, ecclesia Paulum non haberet." (If Stephen had not prayed, the church would not have had Paul.)

ABERDEEN.

Rev. Judson L. Vipperman, pastor of the First Baptist church, Columbus, Miss., came over last Sunday and spent several days with our good people, opening up and expounding the Scriptures as few men can do. He lectured one hour every night and gave us much food for thought concerning some of the vital and fundamental doctrines of the Baptist faith. He is not only a giant intellectually, but a very spiritually minded man, and when these two things are combined in a man he is bound to be a tower of strength in the Lord's work. He treated the subjects discussed in such a masterful and tactful manner that he did not offend anyone, but caused everyone who heard him to have a greater desire to know God's Word and investigate it personally. Although the weather was inclement, snow being on the ground the entire time, the congregations were good, and I am confident that other pastors can make no mistake in inviting Brother Vipperman to lecture to their congregations. He can say things that resident pastors cannot afford to say, and thus pave the way for the pastor to perform a more efficient and thorough work. I am delighted that Mississippi Baptists have such a man in their midst.

C. CLEVELAND KISER.

RESIGNED.

For the first time in six years, I am completely footloose. My resignation as pastor of the Vinton Baptist church became effective at the close of the service last night. I will not remain idle but go immediately where the Lord may seem to open the way. I have never, during the years of my pastoral and missionary experiences, ceased to accept all invitations for revival work, when within the length of my cable-tow. I have worked as pastor in Tennessee, Texas, Oklahoma, Kentucky and Louisiana. The only work I ever did in Mississippi was to manage a brick yard at Vicksburg a few weeks when I was eighteen years of age and to be present at the church conference the night the editor of The Baptist Record was called into Mississippi. The great good man who baptized me is now the pastor at Hattiesburg, Miss.

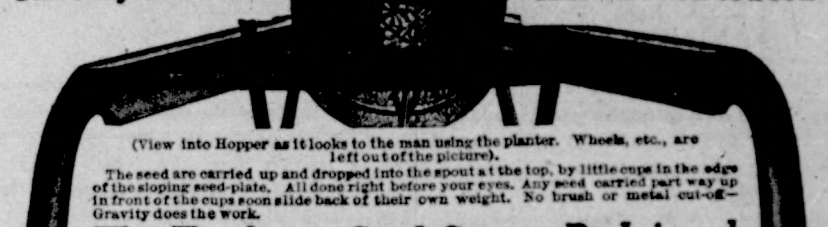
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4. The work of Laymen.
5. State, Home and Foreign Missions.

(A representative for each of these departments or phases of work to be on the local church Missionary Committee, and on the Executive Committee of District and Associational Conventions.)

III. Working the Plan.

(While ultimate results can only be forecasted, the writer takes the liberty of giving here, very modestly I assure you, the work so far accomplished in Chickashay, his home Association.)

1. Preliminary and Preparatory work. (a) At the last meeting of our Association, the body determined to do what it had twice before gone on record as favoring, by making definite preparation for the organization of an Associational Baptist Sunday School Convention. To this end the Association elected a president and secretary-treasurer for the Convention and appointed three others to act with these as the Executive Committee to make programs and otherwise prepare for effecting the organization desired. (b) This Executive Committee came together in December, determined on the time and place of meeting, arranged the program for a one day's session and instructed the secretary of the convention (also secretary of the Executive Committee) to secure such reports from the various churches and do such advertising as he and the president might deem necessary to the work contemplated. (c) The president and secretary (any interested workers would have done as well) in carrying out these instructions, first put a preliminary announcement of the meeting in the four weekly papers published in the territory of the Association, arranging that the article should appear simultaneously in the four; second, two weeks later the program for the day's session appeared in like manner; third, we had in the meantime prepared and sent in to each Sunday School superintendent, Sunday School secretary, church clerk and pastor in the Association a report blank, program and a circular letter, in which we asked each one to fill out the report blank and, as he returned it to send in the names of the representatives his church would send to the meeting; fourth, we found it necessary to repeat this appeal some ten days before the meet scheduled.

2. The Work at the First Meeting. (a) At the time for the program to begin someone made the motion, which was promptly carried, that the president and secretary elected by the Association be confirmed and called to their positions. After the president had stated the object of the meeting the program was taken up as previously arranged for. (b) A prominent place had been given on the program to the Baptist State Organizing Field Worker to speak to the topic, "Our Baptist Program for Mississippi Baptists." Immediately upon the conclusion of this address a motion was made and unanimously carried that the body organize forthwith as the "Chickashay Baptist Associational Sunday School, B. Y. P. U. and Laymen's Convention." The president, being

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given the authority by duly carried motion, appointed as the necessary committees, to report later in the day a committee on "Districting the Associational Territory;" one on "Nominations," and one on "Resolutions." (c) The reports of these committees on "Districting the territory" and "Nominations," constituted the really vital work of the day. The former recommended that the territory be divided into four districts with quarterly district conventions to meet simultaneously, and while recommending the time and places for these meetings also nominated the vice president for each district. The "Nominations" committee recommended (a) that the members of the Associational Executive Committee be apportioned, each to have a finite phase of the work contemplated as his particular responsibility; (b) the time and place for the first Annual Associational Convention, subsequent to the district conventions; (c) the Executive Committee as the proper ones to arrange a constitution and by-laws for the body; and nominated (d) the secretary-treasurers of the four district conventions, recommending that these with their respective Vice-Presidents constitute the district program committees.

3. To Summarize. The concrete results of the meeting of the Workers of the Chickasaw Association at Shubuta Baptist Church on the 5th Sunday in January are as follows: (a) the organization of the Chickasaw Baptist Association Sunday School, B. Y. P. U. and Laymen's Convention; (b) The confirmation or election of the following officers of the Convention:

W. E. Holcomb, Quitman, President.

Rev. O. P. Estes, Shubuta, Secretary-Treasurer.

T. J. Harper, Stonewall, Vice-President, District 1.

Rev. H. C. Joyner, Enterprise, Secretary-Treasurer, District 1.

Geo. B. Parker, DeSoto, Vice-President, District 2.

J. I. Newton, DeSoto, Secretary-Treasurer, District 2.

W. H. Patton, Shubuta, Vice-President, District 3.

L. B. Fairchild, Shubuta, Secretary-Treasurer, District 3.

J. E. Wilkins, Waynesboro, Vice-President, District 4.

C. D. Mason, Clara, Secretary-Treasurer, District 4.

(c) The choice of places of meeting for the four District Conventions on the 5th Sunday in April, and the decision to hold the annual Associational Convention at Waynesboro on Thursday and Friday after the 4th Sunday in June. (d) The confirmation and selection of Associational Executive Committee members and

the appointment of their work as follows:

W. E. Holcomb, President and B. Y. P. U.

Rev. O. P. Estes, Secretary-Treasurer and Foreign Missions.

W. H. Foster, Sunday Schools.

W. L. Brunson, Work of Laymen.

Rev. J. O. Crawford, State Missions.

Mrs. Truman Gray, W. M. U.

Rev. W. B. Holcomb, Home Missions.

May the Master guide and bless these workers in their efforts and the hosts of Mississippi Baptists who shall realize that the time has come and the means are in our hands for "Making Mississippi a Baptist Empire for World Conquest."

NOTE—For supplies of this article in tract form or for other information, write: W. E. Holcomb, Quitman, Miss., or Dr. J. Benj. Lawrence, Jackson, Miss.

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This is all good, but it is not all. Since coming on the field we have seen between two and three hundred added to the church, and the Sunday School has grown from one hundred and twenty-seven to three hundred and more present yesterday.

We have succeeded in enlisting a number of our very best business men professional men in the work of the kingdom—men who have never before taken an active part in church work. Our incidental offerings for the church during this month (January) amounts to a little over seventy dollars. The Sunday School offerings for the same month amount to forty dollars against only about twelve dollars per month during last year.

The church made some changes at the beginning of this year that are proving to be very successful and satisfactory. Dr. J. H. Dew will begin a meeting with us the first Sunday in March. We are on the verge of one of the greatest revivals this city has ever known. Let the brethren pray earnestly for us in this hard field that God's will may be done.

Sincerely,
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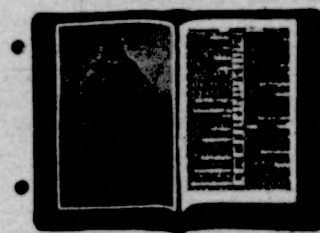
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Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,
54 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Tamar. 13 The children of Isaac. 18 The posterity of Caleb the son of Jephonah. 21 Hebron's posterity by the daughter of Hachur. 22 Jachin's posterity. 24 Shimon's posterity. 25 Another branch of Caleb's posterity. 30 The posterity of Oziel the son of Bar.

THESE are the sons of 'Is'ra-el: Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-mīn, Nāph'ta-li, Gād, and Ash'er.

19 And Cāleb which begat Bē'eri. 20 And to the daughter of Jephonah when he and she were married. 21 And three are the sons of Oziel the son of Bar. 22 And three are the sons of Oziel the son of Bar. 23 And

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By Herman Dean, Superintendent Brookhaven Sunday School.

ARTICLE II.

To summarize: There are three classes, with three grades each, through all of which the note of evangelism must run, in the series of steps leading to the attainment of the A-1 standard. The elementary requirements of Class "C"—a session every month, use of Baptist literature, and school under church control—no school worthy of the name should fall of meeting. The very fact of intelligent organization will almost automatically necessitate these three steps.

The requirements of Class "C" deal with the general polity of the school, and are fundamental. Class "B" takes up the work and responsibilities of the teachers and officers. The first step in entering this class most schools have not taken. It requires that "Bibles be used in the school session by scholars instead of quarterlies;" also "the use of both Bibles and quarterlies discouraged when the teacher is testing the scholar's lesson study." This means more than bringing a Bible to class and getting a star therefor. Yet how few of our Sunday School classes do even that! In its analysis, it is plain, common sense that a class studying the Bible should use the Bible in studying. The aid to the study should not be substituted for the actual study. This point also injects the pedagogical idea of teaching (fixing a concept) by testing. Let the teachers and officers resolve to lift the school this step, thereby qualifying as a "B-3" school at least. Only those classes whose scholars are too young to read should be excused.

Step "B-2" requires "regular teachers' meetings attended by at least fifty per cent of officers and teachers together." None of the gains made in coming thus far on the road to efficiency can possibly be permanently maintained without such a meeting. Here discouragement has no place. Repeated failure to secure the required average of attendance but shows that the weakness of the school lies in its teaching force, and little by little advances should be made in all directions for the good of the school that will eventually result in the engendering of sufficient enthusiasm to attract the workers irresistibly to this the most important meeting of the school. Then when the right place has been reached let the church vote to remove any teacher from its faculty who does not average fifty per cent in attendance at the teachers' meeting, unless providentially hindered.

On the teachers and officers also falls the responsibility for attaining the next grade—"B-1." If fifty per cent of them will complete only the little "Convention Normal Manual," on which this series of articles is based, the school may rise to "B-1." How many in your school now hold this diploma? Does the pastor? Does the superintendent? A careful

study of this book, with a mastery of its contents on the part of only one-half the teachers and officers, will work a veritable revolution in any school.

Class "A" puts it "up to" the church. Grade 3 requires that 75 per cent of the resident membership be enrolled in the school, either in the home department or in the main school. To do this is no slight undertaking, yet it is worth the work. This requirement has been wisely placed, for it will take a school that has attained to the degree of efficiency indicated in reaching the other points to attract and keep this constituency. Let no superficial "contest" be thought enough to stuff the enrollment cards. There is but one true magnet that will gain and hold these men and women, boys and girls, and that is a good school, with trained, efficient teachers.

Grade 2 of Class "A" follows as a logical necessity—the separation of primary and junior departments, and class rooms for at least fifty per cent of the remaining classes. Where the building does not permit of this in a satisfactory way, but little expense is required in the purchase of screens and curtains, and when once the Sunday School idea has fairly gripped the church, the result will be a new building with adequate equipment.

To reach the top of the ladder is but a simple and easy step if the others have been made faithfully and conscientiously. The school then grades on the Sunday School Board's plan—cradle roll, ages 0-3; primaries, 4-8; juniors, 9-12; intermediates, 13-16; seniors, 17-21; adults, 21-up.

The Sunday School is a place for co-operation. The standard of excellence that we have been considering is not an arbitrarily compiled list of theoretically good attributes. Its requirements are the summation of the experiences of the Sunday School world, and, with only slight changes for denominational needs, denote what has been found to be the essential and distinguishing characteristics of the best schools. The adjective is all-embracing. We may be spiritually strong without measuring up to it, but we can never attain the height of efficiency without its marks that we can with them.

Strange as it may seem to thoughtful people, opposition is scarcely ever aroused to the standard until its principles of organization are applied. Then all too frequently objections come from those for whose vital benefit they are planned—pupils, parents and teachers. There is no sound argument against efficiency and organization. The intelligent co-operation of teachers and parents will silence any sporadic objections that the pupil may raise. In some schools these objections arise from lack of information, in others from selfishness, egotism, or even

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Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

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worse. When you uphold the hands of the officers whom you elected, you are backing your own judgment. Don't raise them up to stone them. Support them. Follow them. It need not be blindly, if you will take the trouble to talk it over with them: No class, no teacher, no parent, no pupil has a right to be "sand in the bearings" of a well-organized Sunday School machine. Save your sand for the slippery places!

As expressed by Paul (I Cor. 12: 12-31), we are one body of many members, each member working for the glory of the head. We are prone to forget. Let us work together as one body in Christ, cheerfully surrendering personal preference for the greater good. Our reward will be immediate, and gloriously satisfying.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the Baptist Record could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning, and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the U. S., and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 18J, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name
Address
Shipping Point
(Please write distinctly)

AT OXFORD.

Dr. J. L. Johnson, president of the Mississippi Woman's College, Hattiesburg, Miss., filled the pulpit of the First Baptist church of Oxford today. At the eleven o'clock hour he discussed the origin, history and work of the Woman's College in a most interesting and forceful manner. At the evening service he delivered an address on Christian education that many count one of the ablest they have ever heard on the subject. Dr. Johnson was heard by large audiences, being an unusually large number of University students, many of whom knew him when an instructor in modern languages at Mississippi College.

W. H. ANDERSON.
Oxford, Miss., Jan. 6, 1916.

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

J. W. BROADWATER.

On January 20, 1916, our community was made sad when the news went out that our friend and neighbor, Mr. J. W. Broadwater, had passed away very suddenly at his home, of heart failure. Mr. Broadwater was a faithful member of Damascus Baptist church, Copiah county, but on account of feeble health was not able to go to his church for some time. He was one of Copiah's early settlers, having served out his three score years and ten. He was one of our oldest and best neighbors and always gave good advice to the young of his community. He was a man who stood for the things that were true and right at all times. He will be missed so much in our midst, as he has been with us so long though not able to be out much, yet we knew he was here; so there is a vacancy that can never be filled. Though a sufferer since a young man, he was patient and knowing that he could never be strong, he was always cheerful. He leaves to mourn his going three sons and five daughters and a number of grandchildren and a host of friends. He was laid to rest in the home cemetery by the side of his dear companion who preceded him to the better land some years ago. May our Heavenly Father comfort the broken-hearted children and may each one live and strive to meet father and mother in the land that is fairer than day, where there will be no more sickness, no more sorrow, no more parting, but one eternal joy.

A FRIEND AND NEIGHBOR.
Hazlehurst, Miss.

MISS NEWELL GAMBRIEL.

Whereas, God, in His infinite wisdom has seen fit to take from our Sunday School one of its brightest lights and one of our most beloved students, Miss Newell Gambriel; and whereas, we all fully realize the great loss of this faithful student and earnest worker in the kingdom of our Heavenly Father. Therefore, be it resolved:

First, that we as the representatives of the Sunday School, express the profound regret of the entire Sunday School body in this great loss.

Second, that we as the representatives and also members of her class acknowledge that she was the star of her class and we know we will find no other to fill her place as she filled it.

Third, that we tender our sympathies to the members of her family, and all of us pray God's richest blessings upon them in their hours of such great sorrow.

Fourth, that we give a copy of these resolutions to the family of the deceased, and send one to The Baptist Record for publication.

CHAS. F. BROCK,
LETA SPROLES,
RUBY WALTON,
Committee.

JOHN J. THORNHILL.

Brother Thornhill, the senior deacon of the Picayune Baptist church, aged 77, died at his home in Picayune, Miss., February 15th. He was baptized into the fellowship of the Providence Baptist church, Pike county, Mississippi, fifty-seven years ago, and spent over half a century in the service of the Master as leader and teacher of sacred music. In 1861, he married Miss Abigail Maxwell, to which union four children were born, three surviving. In 1886, Mrs. Thornhill died, and in 1890 he was married to Miss Christine Speers, who with three daughters survive. A loving father, a devoted husband, a faithful friend, and a true Christian is gone.

His pastor,
C. E. BASS.

Rev. A. C. Ball, Mantee, Miss., has a fine orchard and nursery and cannery. Write him. You can get one dozen 3-pound cans of peaches for \$1.20. If you order as much as ten crates, he pays the freight. He has good nursery stock and understands the business.

EIGHTH AVENUE, MERIDIAN.

We came to this church and began work as its pastor on January 1 of this year. We found a noble band of Christian people, but many of whom had grown careless and indifferent. During the month of January we received fourteen people into the fellowship of the church. Many who had been doing nothing have been lined up and put to work.

The morning congregation has more than doubled since our coming. The Sunday School has taken on a steady growth. We, also, have one of the liveliest prayer meetings in the State.

On the night of February 14th our hearts were made glad by a "novel" Valentine party, when almost one hundred of the people, both young and old, came together in our home with a real pantry shower. Everything good to eat was brought in abundance. We have "much goods" laid up for many days yet to come.

It has never been our pleasure to serve a more noble band of people. "They know how to do things." We ask the prayers of the brotherhood for this pastor and people. With the very best wishes to The Record family, we are,

Sincerely,
J. T. PHILLIPS, Pastor.

THEY DO THESE THINGS IN KANSAS.

Fellow dropped into the office the other day and ordered the paper, and we were well pleased. Said it was a good paper, and we were glad. Said it was more than worth the money to any man of intelligence, and we were tickled. Said it was the mainstay of the town, and we were super-tickled. Said it was the greatest booster and the most reliable town builder and developer in this community, and we yelled with joy. Paid for his paper, and — we slid gently to the floor in blissful unconsciousness. Nature had reached its limit! — The Altoona (Kansas) Tribune.

SUNDAY SCHOOL HELPS FOR 1916



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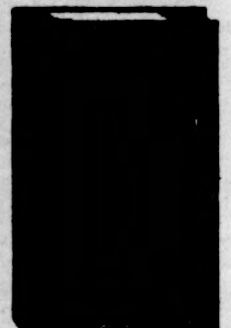
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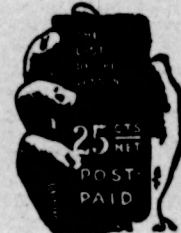
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